

THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

VOL. X.

OCTOBER, 1859.

No. 10.

PARALLELISMS OF POPERY AND MOHAMMEDANISM.

In his recent work, on the great events of unfulfilled prophecy, the Rev. I. P. LABAGH has an interesting chapter on the "Overthrow of Romanism and Mohammedanism." Though reciprocally antagonistic as to themselves, these powers have a marked identity in their opposedness to the religion of the Gospel; and for the last twelve hundred years they have comprised a large share of the resistance which has been made to its progress in the world. Their points of agreement as anti-christian forces are many, and cannot be contemplated without sensibly impressing the mind with the conviction that Romanism is not of God. In remarking on them Mr. Labagh says:

"1. The first point of analogy between them is, their cotemporaneous birth. The seventh century stands as the common era for the commencement of the Papal and Mohammedan tyrannies.

"Though Mohammed was born towards the close of the sixth century, A. D. 571, yet it was not until the beginning of the following century that he began to promulgate his tenets, and assert his claims to be an apostle of God; and so, although in 533 Justinian acknowledged the supremacy of the Roman

bishop, yet it was not until 606 that this power, which was rejected by many for a long time, was confirmed by the emperor Phocas, and established by decree over the western church. This is about the same period that Mohammed retired to the cave of Hera to fabricate his imposture and compose the Koran, which he pretended to have received from God, and to assert his claim to be obeyed by all men as the apostle of God. Thus the two little horns, Romanism and Mohammedanism, sprang up about the same time.

"2. Popery, which commenced first as a spiritual authority, soon aimed at temporal sovereignty, and finally became the most powerful despotism in Europe. So Mohammedanism, which first commenced as a mere religious reformation to abolish idolatry, arose gradually to a military power of the fiercest class, and ruled Asia, and parts of Europe and Africa for centuries with unmitigated tyranny. This double character of both systems is undoubtedly alluded to by the prophet in our text, when he says of the first horn, 'It had eyes like a man, and a mouth speaking great things,' *i. e.* spiritual authority, yet not the humility which belongs to it, but ambitious pretensions; and of the second horn, 'Shall understand dark sentences and magnify himself in his heart.'

"The Koran, so celebrated in the Mo-

hammedan religion as the book containing their spiritual mysteries, exactly answers this description; and it is not a little remarkable that the author of the Koran should have been unconsciously led to appropriate the language of this prediction to himself, in such expressions as these in the Koran, 'O Lord, thou hast given me a part of the kingdom, and hast taught me the interpretation of *dark* sayings. This is a secret which we reveal unto thee, O Mohammed.' His pretense to the knowledge of hidden mysteries was about as well founded as that of the bishop of Rome to universal supremacy.

"3. These two powers are both called *little* horns rising from among *great* horns. The Papacy rises among the ten horns, which were the ten kingdoms of western Rome, and Mohammedanism from out of four notable horns or kingdoms, in which the Greek or Macedonian empire was divided. The four generals of Alexander were men of distinction before they divided his vast empire between themselves, and the ten kings were probably of noble birth before they wore the crown, but Mohammed was an obscure individual, and the bishops of Rome private citizens before their elevation to power. There was nothing in the circumstances of either to warrant the celebrity or exalted position they finally attained. Hence both are called *little* horns.

"4. They both reached their elevated position by violence and fraud. The *little* horn of the Papacy, by plucking up three horns, or, as the angel explains it, subduing three kings. The Mohammedan horn, by causing craft to prosper in his hand, and by 'destroying wonderfully,' as the prophet declares. The military exploits of Popery and Mohammedanism form one of the darkest pages in the history of the world.

"5. They both made the rod of their oppression to fall heavily on the Jewish people. The prophet Daniel says of the first *little* horn, vii. 25, 'he shall wear out the saints of the Most High,' *i. e.*

the ancient covenant people, which has been fully verified in the cruel oppressions which the children of Israel have received in almost all Papal lands; and of the second *little* horn, viii. 24, 'he shall destroy the mighty and the holy people,' which has been equally fulfilled in the contempt and persecution which Mohammedans have always shown to the seed of Jacob.

"6. The Roman pontiffs claimed to derive their authority by regular succession from St. Peter, the first of the apostles. The caliphs, who are invested with supreme religious and civil power in the Mohammedan religion, claim to derive authority, by regular succession, from Mohammed, who is, according to their creed, the last and greatest of the apostles.

"7. The Papal and Mohammedan tyrannies alike advanced the claim to universal sovereignty, and they alike enforced their pretensions by persecution and the sword. In the language of the prophet, vii. 20, 'the mouth of the one spake great things,' and the other, viii. 25, 'magnified himself in his heart.' We have all read the Papal bulls, and the blasphemous titles in which they are put forth: PRINCE OF THE KINGS OF THE EARTH, VICEGERENT OF GOD, VICAR OF CHRIST, and the universal homage which the pontiffs have claimed from all nations. The caliphs issued their mandates in no less pompous terms: SERVANT OF THE SERVANT OF GOD, LAST AND GREATEST OF PROPHETS, the PARACLETE, or Illustrious. If any disputed these honors or denied the titles, persecution and death were deemed their just punishment, as the history of both of the *little* horns will abundantly show.

"8. Popery had her holy cities, and encouraged pilgrimages to them from all parts of the earth. Rome and Jerusalem were the sacred spots to which her votaries were attracted by promises and hopes of spiritual advantage. A pilgrimage to either of these was accounted an act of

great merit, entitling them to high favor in the sight of God. Mohammed made Mecca and Medina the places of religious resort, and awarded great honors to those who visited them.

"9. Popery encouraged holy wars for the propagation of the faith and suppression of heresy. The crusades which aroused all Europe for nearly two centuries, is evidence of her pious use of the sword for the propagation of her faith and the extension of her power. Mohammedanism accepted the challenge, met her in the Holy Land, and there each slaughtered the other for the glory of God, until the sword was drunk with blood, and Jerusalem had been taken and retaken several times. A favorite motto of Mohammedan princes was, and still is, that the 'sword is the key of Paradise.'

"10. Popery has instituted mendicant orders and monastic fraternities, so that her church has swarmed with cowed monks and begging friars, who in many countries have passed over the land like locusts, devouring every green thing. Mohammedanism has also its orders of dervishes, fakirs, santons, etc., who fill the same place in her system that monks and friars do in the Papal.

"11. The Christian princes of Papal Rome eventually all acknowledged the supremacy of the Pope, and held their crowns by his grant, doing fealty and homage for them, as the history of Europe during the middle ages will show; so, also, the Mohammedan princes held theirs by a like tenure, viz. the authority of the caliphs.

"12. Mohammedanism rose from the smallest beginning, and spread with the greatest rapidity until it embraced near-

ly the third part of the civilized world. At first its progress was exceeding slow. For when Mohammed was forty-four years of age he had succeeded, as the fruit of several years of labor, in winning over only nine individuals to his faith. From this small beginning, in the short space of eighty years he laid the foundation of an empire which extended itself over more kingdoms and countries than Rome had mastered in eight hundred years. So when the bishops of Rome first began to claim supremacy over the whole church, few, if any, yielded to their claim. But perseverance finally overcame all obstacles, and eventually their dominion was more absolute than any of the Roman emperors had been in the palmiest days of their power. The decrees of the Vatican at last went forth with the same authority that the edicts of the Cæsars formerly had done.

"And so these two little horns grew up gradually side by side, as the scourges of an apostate church, and 'practiced and prospered wonderfully' for many centuries, bringing nations prostrate at their feet, and each in the much-abused name of the Lord of Hosts, and by the pretended authority of his word, oppressing the weak, overthrowing the strong, coercing the unwilling, and forcing submission on pain of death to the errors they propagated and the abominations they set up, even to this day; and although they have reached the culminating point of their career, and are now evidently on the wane, (if not near their end,) yet they still exist, and are animated with a good degree of their ancient spirit, modified by circumstances, but not changed in heart."

PIUS IX.

Mr. EDMOND ABOUT, author of a small volume of a few hundred pages entitled "The Roman Question," has furnished the following account of

the present supreme Pontiff, or head of the Roman Catholic church.

Notwithstanding the strokes of irony by which the description is

apparently relieved, it still is a sad one, as a truthful representation of one who claims to be, and by many millions is regarded as the vicar of our Lord Jesus Christ. It is drawn, however, by one who speaks what he knows, and testifies what he has seen; and neither Papists nor Protestants who have enjoyed the means of knowing about Papal affairs in the "eternal city," will hardly fail, we think, to recognize and acknowledge the striking conformity of the description to the facts in the case. Mr. About says:

"Old age, majesty, virtue, misfortune, have a right to the respect of all good people: do not fear that I shall forget it.

"But Truth has her rights also; she is old, she is a queen, she is sacred, and men sometimes mistreat her cruelly.

"I will not forget that the Pope is sixty-seven years old; that he wears a crown officially venerated by 139,000,000 of Catholics; that his private life has always been exemplary; that he practises the most noble disinterestedness on a throne where selfishness has long been seated; that he spontaneously opened his reign by benefits; that his first acts gave the brightest hopes to Italy and Europe; that he has endured the slow tortures of exile; that he exercises a precarious and dependent sovereignty under the protection of two armies; and that he lives in the power of a cardinal. But those who were killed by cannon—shot at his request, and to replace him on his throne: those whom the Austrians have shot down to confirm his power; and even those who labor in the infected plains to support the expenses of his government, are even more unfortunate than himself.

"John-Maria, of the Counts Mastai Ferretti, born on the 13th of May, 1792, and elected Pope on the 16th of June, 1846, under the name of Pius IX., is a man older than his years,—small, fat, somewhat wan, and of precarious health. His paternal and somnolent physiognomy

breathes of mildness and lassitude; there is nothing imposing in it. Gregory XVI. was ugly and pimpled, but he had a noble air, which inspired confidence.

"Pius IX. plays his part tolerably well in the grand representations of the Catholic church. The faithful who have come from a distance to contemplate him at mass, are surprised to see him take a pinch of snuff in the midst of the azure vapors of the incense. In his leisure hours he plays at billiards, by order of his physicians.

"He believes in God. He is not only a true Christian, but a devotee. In his enthusiasm for the Virgin Mary he has invented a useless dogma; and raised a monument in bad taste, which disgraces the Piazza di Spagna. His character is pure, and has always been so, even when he was a young priest—a merit common enough with us, but rare and miraculous beyond the mountains.

"He has nephews who, wonderful to relate! are neither rich, powerful, nor even princes. Nevertheless, no law forbids him to despoil his subjects for the benefit of his family. Gregory XIII. gave his nephew Ludovisi four millions of good notes, which were worth so much money. The Borghesis bought at one time ninety-five farms with the money of Paul V. A commission assembled in 1640, under the presidency of R. P. Vitellischì, General of the Jesuits, decided, in order to put a stop to abuses, that every Pope should limit himself to founding an entail of \$80,000 annually for his favorite nephew, on certain conditions, and that he should not give to each niece more than \$180,000 of dowry.

"It will be said that nepotism has fallen into disuse since the beginning of the eighteenth century; but nothing prevents Pius IX. from making it fashionable again as did formerly Pius VI. He has not wished to do so. His relatives are of inferior nobility and moderate fortune; he changed their position in nothing. The Count Mastai Ferretti, his nephew, was married lately, and the wedding present of

the Holy Father was confined to a small lot of diamonds estimated at \$40,000. And do not think this modest liberality cost the nation a single centime: the diamonds came from the Emperor of the Turks. A dozen years since, the Sultan of Constantinople, the Commander of the Faithful, presented to the Commander of Infidels a saddle embroidered with precious stones. The traveling clerks of the restoration, who swarmed at Gaëta and at Portici, carried away many of them in their trunks; the rest are in the casket of the young Countess Ferretti.

"The character of this honest old man is made up of devotion, of good nature, of vanity, of weakness, and of obstinacy; with a spice of malice, which peeps out from time to time. He blesses with unction and pardons with difficulty; a good priest, and an incompetent king.

"His mind, which has given us such bright hopes and cruel disappointments, is of very ordinary capacity. I do not think him infallible in temporal things. His education is like that of all Italian cardinals. He converses tolerably well in French.

"The people of his States have judged him with exaggeration since the day of his accession. In 1847, when he manifested in good faith a desire to do right, the Romans baptized him a great man. Alas! no: he was simply an excellent man, desirous to act differently from his predecessors, and better than they, and to deserve some applause from Europe. In 1859 he passes for a violent reactionist, because events have discouraged his good intentions, and especially because Cardinal Antonelli, who has the mastery over him through fear, violently pulls him back. I do not think him detestable in the present, nor admirable in the past. I pity him for having loosened the bridle of his people without having a hand firm enough to rein them in seasonably. I pity him especially for his present infirmity, which allows more evil to be done in his name than he has done good.

"The ill success of all his enterprises,

and three or four accidents which have happened, have implanted in the minds of the lower classes of Rome a singular prejudice. They imagine that the vicar of Jesus Christ is a *jettatore*, or that he has an evil eye. When he traverses the Corso in his carriage, the good women fall on their knees, but they laugh at him under their mantillas.

"The members of the secret societies impute to him, but for other reasons, all the misfortunes and all the servitudes of Italy. It is certain that the Italian question would be much simplified if there were no Pope at Rome; but the hatred of the Mazzinists against Pius IX. is censurable in so far as it is personal. They would inevitably kill him, if our soldiers were not there to defend him. This murder would be as unjust as that of Louis XVI., and not less useless. The guillotine would take away the life of an old man who is good; it would not kill the principle of the sacerdotal monarchy, which is evil.

"I have not asked an audience of Pius IX.; I have neither kissed his hand nor his toe; the only mark of attention which he has ever granted me is a few abusive lines at the head of the *Journal of Rome*. Nevertheless it is impossible for me not to defend him when he is accused in my presence.

"Put yourself in the place of this too illustrious and too unfortunate old man. After having been for nearly two years the favorite of public opinion and the lion of Europe, he has seen himself reduced to remove hastily from his Palace of the Quirinal. He has known at Gaëta and at Portici those impatient hours which sour the minds of exiles. A great principle, very ancient, and the legitimacy of which he does not question, was violated in his person. His counselors said to him unanimously: 'It is your fault; you have endangered the monarchy by your ideas of progress. The immobility of governments is the *sine qua non* condition of the stability of thrones; you will doubt this no longer if

you peruse the history of your predecessors.' He had had time to convert himself to this system, when Catholic armies reopened to him the road to Rome. Happy at seeing the principle saved, he swore to himself that he would no longer compromise anything, and would reign immutable according to the traditions of the Popes. But, lo! the foreigners, his deliverers, imposed upon him the condition of marching onward! What was to be done? He dared neither refuse nor promise everything. He hesitated a long time; then pledged himself against his will; then broke, for the interests of the future, the engagements which he had made for the interests of

the present. Now he points at his people, the French, and himself. He knows that the nation suffers, but he allows himself to think that the misfortunes of the nation are indispensable to the safety of the church. The murmurs of his conscience are stifled by the souvenirs of 1848, of which he is reminded, and by the fear of revolution which is dinning in his ears. He therefore stops his eyes and ears, and prepares to die quietly between his enraged subjects and his dissatisfied protectors. All men without energy would conduct as he does, if they were in his place. It is not he whom we should condemn; it is weakness and old age."

(From the "Great Events of Unfulfilled Prophecy.")

POPERY AND MOHAMMEDANISM—THEIR HATRED TO THE GOSPEL, AND THEIR FINAL DOOM.

"The utter hostility of these two systems to the Gospel of Christ must be manifest to the most careless observer. We will not descend to minor points, such as the warlike and persecuting spirit which each has engendered, the low and groveling superstitions both have invented and circulated, the licentiousness, polygamy, and concubinage they have favored, together with numberless other abominations; we will only call your attention to the two great cardinal principles of the Gospel system which each of these have rendered null and void. These are the divinity and the atonement of Christ.

"The great distinguishing feature of the Gospel, and that which makes it differ from every other system which has ever been devised by man, is this: that the Son of God, the second person of the adorable Trinity, became incarnate for man, that he might offer up a sacrifice for sin which would be sufficient to satisfy divine justice, and procure pardon and acceptance for all who would believe in his name. This is the essence of the whole Gospel system—Christ and him crucified, the power of God unto salvation to every one that believeth.

"Now how do these two systems stand affected toward these doctrines, these foundation-stones of the Christian faith? Their positions toward Christianity are of utter hostility; for, first, Mohammedanism utterly sweeps away the divinity of our Lord, and reduces him to the rank of a mere prophet, *inferior* to the apostle of Mecca; and with the denial of this glorious truth, goes also the doctrine of his atonement, which has no place in the system of that impostor. The pilgrimages, and fastings, and prayers, which the Koran imposes, these are the foundations on which they build their hopes of acceptance with God. Is not this an utter opposition to the Gospel system?

"Next look at the Papal system. That does not indeed deny the divinity of Christ nor his atonement, but professes to believe both, and yet practically and virtually supersedes both; for if Christ be God and man, and, as the apostle declares, the 'one mediator between God and man,' what need of so many other mediators to intercede for spiritual blessings for us? In the Papal system, the invocation of the Virgin and the saints is made one of the most important duties of that religion. Their interposition in our

behalf is represented as necessary to salvation. Thus the work of our great High Priest, who ever liveth to make intercession for us, and who, the apostle says, (if any man sin,) 'is our advocate with the Father, and the propitiation for our sins'—his work is taken out of his hands and given to creatures, dead and in their graves, but whom that delusion has resuscitated to take away his honor and glory; and his atonement is equally nullified by their doctrine of good works, which they declare to be 'meritorious and effectual for the remission of sin.' Christianity, or the gospel system, teaches us that the blood of Christ *alone* cleanseth from all sin; that there is virtue and merit in nothing else to purify the soul from that polluting stain. It teaches that the divinity of Christ gave his atonement such infinite value that nothing *need be* and nothing *can be* added to it. Every other device, therefore, to obtain remission of sin, whether penance, or the invocation of the Virgin and the saints to secure their prayers for us, is at war with the sufficiency of that atonement which Christ offered, inasmuch as it implies a want of virtue in it which must be supplied from some other source; and this as *effectually* nullifies that great doctrine

of the Christian system, as Mohammedanism does which *formally* denies it. Besides this antagonism of doctrine, which Popery and Mohammedanism have held against the teaching of the New Testament, both have claimed that temporal dominion over the nations of the earth which belongs alone to Christ. They have sought to make vassals of those whom they should have taught to call Christ King and Lord, instead of themselves; and this is still their spirit and constant aim, and will be to the end. Are not their systems, therefore, utterly irreconcilable with that of the Gospel, and with the honor, and glory, and sovereignty of Christ? What, therefore, can we expect their fate to be at his coming, but that of utter overthrow? Could Christ's kingdom be established over the whole earth, and his truth everywhere prevail, while two systems so diametrically at war with both were suffered to continue? Impossible. Wherefore the prophet says of one, 'The judgment shall sit, and they shall take away his dominion, to consume and destroy it to the end;' and of the other, 'It shall be broken without hand,'—expressions both denoting overthrow by divine power."

FOREIGN FIELD.

HAYTI.

Object of writing—school books wanted—teachers available—mission prosperous—small-pox prevalent—missionary needs the prayers of Christians—is sick—assistants are faithful—the army is in part made up of Protestants—school commenced—hot weather against journeys—visitors—conversions—fete of the conception—President, army, etc.

The Rev. ARTHUR WARING, the missionary of the Board at Cape Haytien in Hayti, says :

"I trust you are in possession of my last communication, dated, I think, the 28th ult.

"My object in writing now, is more especially to hand you a list of the school

and other books of which I stand so much in need. There are now *two young men*, capable and pious, who offer their services to conduct a school here, (at the Cape,) and I shall also give it as much of my personal attention as possible, in view of all my other duties connected with the various affairs of the mission, which was never more promising than now. The General now commanding at Dondon, has informed me that he will most heartily co-operate with me to establish a good *religious school* at that place.

"Fouquet, at Raphael, is actively engaged in the establishment of one at that place. But I cannot say everything

now, for I am much pressed for time, and will write you again. Send me *all* the books and things sent for, and more if you can, and as soon as possible, for they are much needed.

"I will, however, profit of this occasion to say that of late my Sunday evening preachings seem to be highly profitable, and I had never better hopes of the spiritual prosperity of this city. The vile calumnies of which I spoke to you are already *run down* and come to naught.

"The churches of Dondon and Raphael are highly prosperous, and the work is greatly progressing at the Grande Riviere and at many other points. The small-pox is however very bad here and in many other places. Fever has not yet commenced its ravages, but the heat is becoming excessive, and we expect to feel the effects of it as usual. I am expecting Cheri back from Hinche, where he has been laboring for some time past.

"My meetings go on regularly and have never ceased. The same is the case at all the stations. Darius has returned to his post, from a visit to Jacmel, at the Mole.

"The work which I am striving to do in Hayti is a difficult one indeed, and I need the prayers of all good Christians. This people know nothing but the things of time and sense.

"Lacroze is very faithful, and also Fouquet.

"I fail to get your gazette often, which I regret.

"Your most unworthy brother in Christ,
"ARTHUR WARING D'ESSEN."

In another letter, written since the foregoing, Mr. Waring says :

"I am at this moment laboring under an attack of violent catarrh, and I very much fear the fever, as I rarely or never escape an attack from it at this hot season of the year. I should have already gone to Plaisance, but for the daily expectation of a visit here from the believers of that place. I am also expecting another visit from Lacroze, who has

been recently preaching again at Grande Riviere, Millo, Raphael, etc., with, as he tells me, the best effect. All the preaching here (the Cape) has been for some time by myself, and the Sunday night preaching is still effective by the blessing of God. Among many instances of deplorable infidelity, it is gratifying to find that many are truly faithful.

"I now see many very encouraging signs all around me, and I feel confident that the Lord Jesus Christ will never abandon his precious work of grace upon the hearts of this poor perishing people, which he has so remarkably and so auspiciously begun.

"The President has kept the regiment of Dondon near his person ever since the revolution, and has the utmost confidence in its officers and men. He is far indeed from being an enemy to it, as Soulouque was. We hear, however, that it now will soon be back ; probably as an escort to the person of the President, who means to visit the north. You know, perhaps, that this regiment (Dondon) is mostly or altogether *Protestant*, and several of its number are *Christians*. In a political way all goes well.

"The foolish 'Fete Dieu' is just past, with all its unprofitable fasts, and mummeries, and idolatries, etc., but I almost hate to speak of it.

"I feel so unwell to-day, that I cannot write more at this time."

In a note just received, Mr. Waring says :

"I am happy to say, your valuable gazette has again reached me, with your Annual Report.

"The school at Raphael is already in successful operation, under the conduct of the Secretary of Fouquet, who seems to be very capable. You know already my intention to establish another at Dondon, and here at the Cape.

"I am at length on the point of setting out for Plaisance, Limbé, L'Acceul, etc. But unhappily I am at the moment greatly menaced with fever. But I shall see in two or three days how it goes with

me. The excessive hot weather is against us, but nevertheless Lacrose has been again (very recently) preaching at Grande Riviere and at Millo, and also at Marmalade. He is faithful in all things, and Fouquet is very faithful. Indeed, the churches of Dondon and of Raphael are very steadfast; and I send you two letters as a proof that if some have fallen, all have by no means gone back.

"As you know, I am constantly visited by the members of the churches and others from Dondon and from Raphael; but I now have the happiness to add that quite a number from all the places I visited in my last journey through the interior have been to see me here—that is, from Marmalade, from Michel, from Grande Riviere, from Millo, etc. I hope to see in good time abundant fruits of that voyage. Some of them appear to be converted. I expect soon to administer the ordinances to several, if God will. The Roman Catholic mind is but poorly prepared to receive the Gospel.

"The 'fete' of the Cape is now on hand—that is, 'the Conception.' The care these people make of what they call their *religion*, is much less based in any real sentiment of piety, than in a *love of pleasure*. One who has not seen Roman Catholic communities, or studied attentively the system of the Papacy, cannot well know what it is nor what are its ruinous effects. I have many things to tell you about it, but I am disgusted to speak of it, and I always fear that you are more so to hear of it.

"All is well in a political way. The President did not come north, but sent the regiment of Dondon home, where it is now reposing awhile.

"The coffee crop is done, and will not commence until October or November: American provisions and goods in general are very scarce and dear. The Europeans profit more, but they die very much of fever, at this hot season of the year. I am not sure of being able to write next month. I am still wanting to go to the Mole, Port de Paix, etc. The re-

volution swallowed up the books you sent to Port au Prince for me. Always send books for me to the Cape."

IRELAND.

THE REV. DR. HEATHER.

The revival in Ireland still continues. It is extending its blessed influences in various directions, and seems to have wrought most happy results. The following letter from the Rev. Dr. HEATHER, of Dublin, shows that from certain quarters it has had to encounter much opposition, but that the opposition is subsiding.

The suggestion contained in the closing lines, to make a special effort in our country for Ireland, we hope will be noticed by our readers, and that we may hear from the friends of that island in such manner as to enable the Board to augment its labors there. Now is the time, as the writer says; and there are ministers and laymen enough in the country who rejoice in their relations to Ireland as the place of their birth or where their forefathers dwelt, and who have large amounts of wealth, who, if they choose to do it, could speedily furnish the requisite funds to plant evangelical missionaries in every Papal district, where now for want of means there are none. We trust we shall hear from some of them on this immensely important matter soon.

Missionary reports sent—revival continued—opposition counteracted—Romish priests sell charms against it, etc.

"DUBLIN, August 9, 1859.

"Rev. Dr. FAIRCHILD.

"DEAR SIR:—Herewith I forward to you for the 'Board of Direction,' monthly journals of Messrs. Smith, Bradshaw, and Liddy, three of your agents here,

which passed under the consideration of our committee and were regarded with satisfaction.

"I am happy to inform the 'Board' that the great work of awakening, conversion, and reformation in this island, as noticed in my last, still deepens and spreads. A growing conviction is entertained that while a considerable number of Romanists are awakened and savingly converted to God, the Protestantism of Ireland will be amazingly benefited by the happily increasing 'unity of the spirit in the bond of peace' which is taking hold of the right-headed and right-hearted ministers and people of all evangelical denominations, by the unmistakably clear, earnest, and effective annunciation of a *free, full*, and present salvation through the atonement of Christ Jesus, 'God manifest in the flesh,' to great multitudes of Protestants and many Romanists daily, by the 'wayside,' by the press, in the fields, in domiciles, in churches, in prayer-meetings, etc. etc.; while the articles in publications, the pulpit and platform observations antagonistic to this work, are gradually becoming less in number and in intensity of *animus*—by the great crowds who are weekly fleeing unto Jesus as the only refuge from the wrath to come, and by the many thousands who have already been brought into the glorious liberty of the Gospel of Christ.

"Many of the Popish priests are affording indications of the genuineness of this work, by the alarm it has occasioned to them in several places. Some of them openly mock at it. Some of them tax their ingenuity to ridicule, calumniate, and lie about it. And I am informed some of them are making money by it very fast, by selling holy water at one shilling for a small glass, and also a small box of pills for same amount, to preserve the *faithful* from the disease.

"So far the work shows to be of God, by the soberizing and christianizing effects which it displays in every place. I purpose to leave here to-morrow for the rural districts, and intend to spend some

days there, taking notes, etc. and with the next journals will give you further information regarding it. Would it not be well that the Board would put forth an appeal to the Americans in aid of Ireland? *Now is the time.*

"Yours truly,

"D. D. HEATHER."

MR. SMYTH, MISSIONARY.

Revival in progress—ministers active—Romanists active—priests deceive the people—sell pills to operate against the revival, etc.

In a late report Mr. SMYTH says:

"I am happy to inform you that the revival of religion which I reported to you in my last, dated 30th of June, is progressing. In the parish of Arboe we have 26 souls that can set to their seal that the 'Son of man hath power upon earth to forgive sin.'—And in the parish of Ballenderry we have an increased number of converts, to the amount of about 30; and in both parishes a vast number of seekers, so that we may say that the Word of God is mightily growing and prevailing.

"I have, at the request of many of the pious people in the townland of Ballynaguire, assisted in forming a weekly prayer-meeting, the object of which is to read the Scriptures and explain them, and to unite in prayer for the more abundant outpouring of the Holy Spirit upon ourselves, upon the church of God, and upon the world, that the kingdoms of this world may soon become 'the kingdom of our Lord and of his Christ,' and he shall reign for ever and ever.

"At the request of the Rev. David Mackay, Presbyterian minister of Albany, I assisted at one of his revival meetings on Tuesday, the 19th inst. I delivered a short lecture on the wrath of God: the scripture that I selected on that occasion was the first verse of the 38th Psalm. I was followed in speaking by Mr. Anderson, land steward to the Earl of Castle Stuart. The Rev. D. Mackay concluded the meeting. We had a large audience, who seemed to treasure up every word

spoken. The Presbyterian ministers of this country are coming manfully to the help of the Lord against irreligion, error, and superstition.

"The Roman Catholic priesthood never was so vigilant in this country as they are at the present time, for they find that they are fast losing ground. Many are turning from their errors, and embracing the truth as it is in Jesus. They tell their people that this is the time predicted in Scripture that the devil is to be let loose for a short time, and that when people are stricken down it is under the influence of the devil!—that every one who is converted to the Protestant faith has the devil in them! But that if the faithful apply to them they will give them a small bottle with some blessed stuff in it for one shilling, and if they keep it about them, it will preserve them from becoming apostates from the mother church. In other parishes it is a red rag they sell; and in others, a box of pills for the same purpose. Now we have in the parish of — about 800 Roman Catholic families, averaging at about six in each family. The total population of this parish amounts to 4,800 souls; so you see what a nice sum the priest will obtain from these poor deluded people, supposing that they all buy his bottles. O that God of his mercy and goodness would pour his Holy Spirit upon these blind leaders of the blind, and convert them to the truth!"

NEWTOWN-HAMILTON—MR. J. MORRISON,
MISSIONARY.

Revival in progress—meetings held—many persons attend—great changes occur—souls converted, etc.

Mr. MORRISON writes :

"From Wednesday, May 1st, to Monday, the 6th, I walked 30 miles, visited 40 families, and held 4 meetings, at which about 200 persons attended. Three persons found peace with God. There is a great reformation in this place. Formerly it was the seat of Satan, but now they are turning to God.

"From Monday, the 6th, to the 11th,

I walked 35 miles, visited many families, and distributed Tracts among the people. I held four meetings in the following places: Newtown, Ballymire, Armaghbrague, and Dead Man's Hill.

"A blessed change has taken place in this county since I first visited it. Formerly the people seemed indifferent to the things of God, and they looked on me with a kind of suspicion; but now they receive me with joy, and many are crying, 'What must I do to be saved?'

"From the 12th to 15th I held three meetings—one in the open air, when near 200 were present. In a protracted meeting 14 found peace with God. I also held a meeting at the Dabin—a new place. This was the stronghold of Satan. A public house was there, and all kinds of wickedness were committed and countenanced; but now the source of much of it—viz: the sale of ardent spirits—is given up. At the first meeting I held, about 100 were present, and two souls professed to find redemption in the blood of the Lamb.

"From Thursday, the 15th, to the 20th, I held five meetings, when 400 persons attended, and 20 souls found peace with God.

"On Tuesday, the 21st, I held a meeting at Ballybreagh, where 150 attended. There were more than 50 anxious souls present, many of whom were made very happy in God.

"From Wednesday, the 22d, to the 30th, I held nine meetings. On Sunday 12 persons found peace with God. Some Romanists have been brought from darkness to light. During the month I have seen 170 souls brought to the Savior."

On this report from Mr. Morrison, the Rev. Dr. Heather, the Secretary of the Committee at Dublin, writes the following brief note, viz :

"A very great work of awakening and hopeful conversion is blessedly spreading over this district, and a considerable number of Romanists have been brought to the knowledge of the truth as it is in Jesus."

CARANMORE—MR. J. LIDDY, MISSIONARY.

Extent of the field—meetings held—twelve young men assist the missionary—Romanists accessible—conversions, etc.

"The extent of my field in this district of labor is fourteen by twelve miles. I have traveled since my appointment about 2,295 miles for the purpose of visiting, reading the Scriptures in the dwellings of the people, and holding religious meetings. As the people in the country places live principally by agriculture, the population is consequently small; but in the town of C., and in some of the villages, there are a great many in a state of poverty and ungodliness. Over the whole district there is an urgent necessity for missionary effort, and some encouragement to labor.

"I have made about 2,448 visits, in the discharge of my duty, to about 300 families.

"I have held about 270 meetings, at which about 8,160 persons heard the story of the cross, numbers of whom I have heard inquire for the way of salvation, and some of whom have made profession of conversion to Christ. In one of these meetings, about ten months ago, there were *ten persons* seeking the Lord, *five* of whom received (I believe) the blessing of pardon, and subsequently appeared to be useful in the Lord's service. Three of them removed to another part of the country, but I trust they are still serving the Lord. Two more remain, and assist me generally in my work in that locality by holding prayer-meetings.

"There are at present *twelve* young men assisting me in my meetings in this field, who, when I came here, were ignorant of the way of salvation. Other young men attend my meetings whose salvation I earnestly desire and pray for.

"I have distributed carefully several hundreds of tracts, and also several copies of the Scriptures, that were thankfully received in general by the people.

"Of the families I have visited, a number belong to the Church of England and other Protestant churches; about 80 may be said to belong to no church, as they

scarcely ever attend public worship and seldom hear the Gospel. A great many of these are beginning to attend my meetings regularly. About 70 other families are Roman Catholics. A few of these have left the Romish church, and I am sure others would follow their example, but for fear of persecution. Several persons told me with tears that they would leave their native land in order to escape from Popery, and a few have already done so.

"Of late I have had more access to Roman Catholics, as they are beginning to know me better, and my prospect for the future is much brighter than heretofore. One young person, a Romanist, while listening to me as I was telling of the willingness of Christ to receive sinners, exclaimed with much delight, 'I never heard such blessed news in my life!'

"Another, while I was exhorting the people to forsake their sins, wept much, and I understand has not gone to a priest since, although much persecuted for not going. A few others whom I visit frequently are almost determined to have done with Popery for ever.

"On the whole, whatever may be my difficulties, I feel thankful for so much success, and I am greatly encouraged, knowing that they that sow in tears shall reap in joy."

EVANGELICAL CHURCH OF LYONS.

Previous communications—malicious and vigorous efforts by Romanists to arrest the progress of the Gospel—slanderous stories invented and published—the funds of the Society for the Propagation of the Faith increased by them—enemies of the Gospel sent throughout Lyons to hunt up and annoy Protestants—the case of the I——'s—another case—the emissaries of Rome silenced—semi-annual circular—jubilee—additions to the church, etc.

"LYONS, 13th June, 1859.

"REV. AND DEAR SIR:—I had the pleasure of addressing you about two months since, and hope my letter has reached you, as well as a couple of specimens of the weapons in use for some time since by the Romish antagonists of the Gospel against the feeble but I trust

faithful band of its professors in Lyons and surrounding stations. I allude to the little pamphlets I forwarded to you at the same time, another of which series I now dispatch to you by this mail. It is needless to add that the story it relates is a *complete invention in every one of its particulars*, whilst as respects the doctrines, questions, assertions, etc., foisted upon the tale, as well as the spirit which breathes through the entire production, I leave you to judge for yourself. There is at present an army on foot unfurling the banner of St. Francis de Sales, (appointed Roman Catholic Bishop of Geneva in 1602, and a zealous preacher against Calvinism,) an army such as would make any really Christian leader weep bitter tears even in heaven, were he to learn that his name and his banner were invoked and raised against the name and the banner of the Lord Jesus and his blessed Gospel.

"It appears these efforts have produced great results in favor of the revenues of the Society for propagating the Roman Catholic faith, whose seat is in Lyons, for they have been increased last year by more than two millions; the total amount raised being about *seven millions of francs*! This of course affords very great encouragement for the propagation of what they call *the faith*, and leads them more and more zealously to labor for the destruction of what we know to be the Gospel, and against which all disposable means of attack are set in array. But if the pecuniary success attending the aforesaid attacks is encouraging, the absence of spiritual success must be the reverse. The propagators of such calumnies and fables are unwittingly committing an anachronism. The times are more enlightened than they are aware of, especially in places where the Gospel light is, through mercy, not hid under a bushel, but kept shining bright and pure in the midst of surrounding darkness, and in the face of all who will open their eyes to see—and their number keeps increasing. Thus, if the spiritual progress of the Gospel is the cause by which antag-

onistic energies are roused and strengthened, we may expect a growing activity in their development. But we do not fear on this head, from the firm conviction that not only will not one of those whose hearts have been gained to Christ be made to turn back through calumnies thrown upon his Gospel and his disciples; but moreover that these calumnies themselves will serve to attract and enlighten others. Persecution of any kind and under any form has, directly or indirectly, always had this effect, through the power and mercy of Him who can bring good out of evil. 'The wicked worketh a deceitful work,' not merely as it regards others, but also and most particularly respecting *himself*. What he proposes to advance will ultimately fail, and, on the contrary, what he is laboring to subvert is often made by his own handiwork to flourish and to stand fast. 'Ye thought evil against me,' said Joseph to his brethren, 'but God meant it unto good, to bring to pass as it is this day, to save much people alive.'

"The Romish propaganda are now systematically sending their emissaries round through the city, inquiring after those who have left Popery, and when they have discovered their dwellings they visit them. Our friends I—— received a call from *two* of them a few days since, introducing themselves as *friends of the Bible*, and using the names of Luther and Calvin as if they respected them. It was not long, however, before the real purport of the visit came out. The mother of God, the mother church, the saints, confession, and all the rest of the catalogue, was brought forward. The Romish hierarchy was not forgotten. Where are your Bishops and your Archbishops? Our friends opened the 1st epistle of St. Peter, 5:1-4, and asked their interlocutors where were to be found in this or in any other passage of the New Testament the *titles*, the *power*, the *wealth*, the *palaces*, the *armies*, the *diplomacy*, the *cruelties*, of the Romish hierarchy? Where the *immaculate con-*

ception, infallibility, adoration of saints, etc., etc., etc.? And when the judicious remarks and questions of I——, the husband, had silenced the aggressors, they turned against the wife, who being equally successful in her replies and questions, was met by the strange assertion (remarkably inconsistent on the part of those who seek and obtain the support and strength of their system chiefly from the female portion of society) that it was not for women to meddle with things of such a nature! 'So then,' rejoined our friend, 'so then, gentlemen, you are shutting up the way to heaven to us poor women; how then are we to get there, if we are not to know the way and walk in it? Is the blessed Mary the only woman in heaven, and how did she get to it?' Whereupon the gentlemen went away saying they (the I——'s) were damned, and pronouncing other blasphemies. I must add that I—— is a poor shoemaker, and that the gentlemen in the course of their conversation had intimated their willingness to relieve a family like his (they have several young children) but I—— and his wife replied that although poor, they had never as yet received nor asked for any assistance, and that they felt thankful they stood in need of none.

"Mrs. P——, a poor silk weaver, and a widow, was visited by a deputation of three gentlemen, (one with a decoration on his breast,) whose unexpected appearance in her little room almost frightened her. They presented themselves just like the before named two, with this difference, however, that not only they spoke of the Bible, but held, each of them, one in his hand. They reproached our friend with having left the church, and pronounced her being in a state of apostasy and perdition. Then followed the beginning of a dissertation on the excellencies of the church, but Mrs. P—— requested the gentlemen to save themselves the trouble of a development, saying that she was perfectly enlightened on the subject. 'It is not the church,' she added, 'to which I look

for salvation, but to the Savior himself, our Lord Jesus Christ, the Son of God. His word is my light and my lamp, his sacrifice is my righteousness, pardon, and peace; his consolations are the comforts of my soul in my distress; his Spirit revives, sanctifies, and rejoices my heart and my spirit, and teaches me to understand the word I love to read and hear preached by his servants. And if I have no husband on earth, I have a Father in heaven, in whose house my Redeemer has prepared a place for me.'

"Having in this manner endeavored to show that she was 'ready always to give an answer to every man that asketh her a reason of the hope that is in her with meekness and fear,' the poor woman, as a happy Christian, now asked the gentlemen to say seriously and conscientiously whether they could pronounce her to be damned, as they had done just before? They said that they certainly had not often heard persons speak as she spoke, and they admitted that it would be well if everybody could manifest such good feeling; 'but the church,' they said, 'you have sinned against the church.' 'Well,' she rejoined, 'if the church contains the saved I certainly am of the church, the only true church, that has the Lord Christ himself for its head, and that teaches and promulgates those divine truths and doctrines by which, under the influence of the Spirit of God, these feelings have been and ever will be produced. And were I to find, in my wandering in the woods, a stranger kneeling or sitting by the side of no altar but the stump of a tree, offering up through Jesus the sacrifice of praise to God, that is, the fruit of his lips, giving thanks to his name, would it be possible for me to consider him otherwise than as a true member of the church of Christ? Alas how many such have been cruelly driven into woods, and forests, and caves of the earth, yea, even to the stake, precisely because they were of the true church and refused to be of the false!'

"In this simple manner the poor wid-

owed female did shut the mouths of her gainsayers, and wrung from them something like an avowal that she was *not* damned! Still they were not satisfied but announced a future visit, upon which she said: 'I am a poor widow, gaining my bread and supporting my children at the sweat of my brow: the time I have been spending in conversing with you I shall be obliged to make up for with difficulty; yet if you desire a conversation to mutual edification you will be welcome at any hour, whilst if you wish for ecclesiastical discussions, it would be useless and I must beg to be excused.' Thereupon the gentlemen left politely.

"We are preparing our half-yearly circular, which we hope soon to address to you. I may at present simply add that we had a very full and attentive audience at our jubilee service on the 29th May last, (the 300th anniversary of the 1st Synod of the French Protestant Church,) and that we had the privilege of receiving last Sunday eight new members at the Lord's table. You see, the labors of our antagonists are not permitted, through merey, to diminish the work of God amongst us.

"Believe me, dear sir, very respectfully and affectionately in the Lord, yours,

"C. A. CORDER."

HOME FIELD.

SPANISH MISSION ON THE RIO GRANDE—MISS RANKIN.

The mission continued—an increased desire among the Mexicans for the Bible—many Bibles distributed—various reasons assigned for the desire for Bibles—Bibles published in New-York denounced—"holidays" more carefully observed than Sunday—the school now composed wholly of Mexicans—an excellent trait of character—orphans cared for—kindness of friends in the United States—the past difficult—trying, but not hopeless—an illustration—thieving broken up—picture of Mary, prayer to her—cross cut in the bark of shade-trees, etc.—hope of reform strongest in the case of children—the valley of the Rio Grande explored by a Methodist minister, etc. etc.

MISS MELINDA RANKIN still pursues her way without abatement of interest or change of purpose, and the mission under her charge is increasingly useful. Our readers will remember that she is stationed at Brownsville, Texas, on the Rio Grande, nearly opposite Matamoras, in Mexico. She labors among the Spanish-speaking population in distributing Bibles and religious books, besides conducting her seminary, in which she now has none as pupils but Mexican girls. Her report will be read with interest. She says:

"As another three months' labor has been performed in behalf of the Mexican

population upon this frontier, I think it proper that I should make a communication of the fact, and also of the apparent success of my efforts. The work has been performed in reliance upon God's promises; and although 'the bread' which has been 'cast upon the waters' may be many days before it appears again, yet I believe the harvest sure.

"During the last three months an increasing interest has been manifested by the Mexicans for the Holy Scriptures, particularly in Mexico. I have found means for the judicious distribution of upwards of 90 Bibles and Testaments and 20,000 pages of tracts in that country, which is far more than I have been able to do during the several previous years in which I have been striving to get Bibles and religious evangelical reading into that benighted republic. I am aware there is a growing interest, but from what cause I cannot fully understand. I have endeavored to ascertain by making inquiries of those who have made the solicitations. In some instances they say:

"'The troops are all away from Matamoras, and they have no fears from the Government.'

"And others, that—

"'The priests have told them that the

Bible is a bad book, and they wish to read it, so as to judge for themselves.'

"Last week a merchant in Matamoras sent to me for a dozen Bibles, and three dollars to pay for them. Upon investigating the matter, I ascertained he was a Mexican of enlightened and liberal views—that he wanted the Bibles for gratuitous distribution in Monterey, to which place he was soon going, and gave as a reason—

"That he wished to spite the priests, who had forbidden the people reading the Bible, telling them it was a false book.'

"I let him have the number he desired, hoping God's blessing might accompany them in enlightening the understandings of those who received them in those truths which are sufficient to save the soul. I never realized so powerfully the efficacy of God's word, as when I put it into the hands of these benighted Mexicans. I trust in the powerful influences of Him whose word it is, and believe it is going on the mission he designed it:

"Even to open the blind eyes, to bring the prisoners from the prison, and them that sit in darkness out of the prison-house.' 'For thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.'

"It is truly painful to witness the manner in which these deluded people are held in bondage to the false doctrines of the Romish church. Not long since, I called upon a very respectable-appearing Mexican with some books. After an examination, he objected to them because they were published in New-York, saying that books published there were not of a pure Christianity, such as prevailed in Mexico. I admitted that they contained a very different kind of religion than was found in Mexico, yet very much superior, and prevailed on him to accept some to read and judge for himself, as I believed him fully capable. He presented a very true example of Mexican or Romish Christianity, as he was attending to his usual business on the Sabbath day.

It appears to be a matter of no importance whether the Sabbath is kept holy, provided all the saint and feast days are observed.

"Not long since, so strict were these deluded people in regard to certain 'holy days' during the week, that all necessary work was abandoned, even to supplying the market, drawing water, etc.; but when the Sabbath came, it being an important saint's day, they had no scruples in attending a ball given in Matamoras in honor of the saint. The Roman Catholic religion, as exhibited in Mexico and on this frontier, is anything and everything but Bible religion; indeed, it is about as far removed from the precepts and commands of our Savior as it can be. Never was there a people more truly devoted to their religion than the Mexicans, and in their character are exhibited all its legitimate tendencies. That character is too well known to require a description.

"My school of Mexican children remains as usual, notwithstanding the excessive heat with which we are now oppressed. I have that which I have long desired—a school made up *entirely of Mexican pupils*. A large proportion are orphans of good parentage—intellectual and interesting as are to be found among that class of people. The fact of their being orphans gives me an opportunity of exerting a greater influence over them, as they are more entirely under my charge, and have fewer counteracting influences at home. One redeeming trait in Mexican character is manifested in their taking the children of deceased relatives, and taking kind care of them and availing themselves of any means presented for their improvement. The vicissitudes of Mexican life make orphan children quite numerous, and I am seeking out the most hopeful subjects and bringing them under my instruction. The pupils upon whom I most depend for future usefulness are of this class.

"Here it may not be improper to remark, that I would not have been able to

have accomplished what I have for these interesting children, but for assistance rendered me from abroad by friends to Mexican evangelization—readers of your Magazine, who have contributed small sums of money, by which I have supplied these pupils with books and furnished some articles of necessary clothing.

"A clergyman residing near Boston has annually sent me \$10 for three years past, and a lady in the interior of New-York has also aided me considerably. Many more might be obtained and brought under Bible instruction, had I the means of furnishing them with a respectable outfit. An object of no inferior importance is presented to the people of God, to make some pecuniary sacrifice in aid of bringing these subjects of Papal bondage under the influence of a pure Christianity.

"To any who may be disposed to make an offering like this, permit me to say, I believe it will be acceptable to Him who is in a peculiar manner 'the helper of the fatherless.' A blessing in a two-fold sense will be secured to those who lend a helping hand in this work.

"Duties of the most arduous character are connected with the proper education of Mexican children; yet, notwithstanding, I have willingly assumed the important responsibilities, although it has been at the sacrifice of earthly comfort, and perhaps, it may be, of life. A martyr's spirit only is adequate to a vocation like this. The hope that I am permanently benefiting the youth under my charge, stimulates me in my onward course. Sometimes the fearful doubt crosses my mind, that possibly I may be training children, by cultivating the intellect, to become more efficient agents in the dissemination of the peculiar errors of the Roman Catholic religion. It is the sentiment, almost universally, with Protestants upon this frontier, that a Mexican can never be made anything but a Roman Catholic; but I have many reasons for believing differently. Many are the examples of other nations abandoning a false religion, who were as strongly wedded to their idolatrous customs as are the people of

Mexico. There are localities in India and in several other heathen countries, where it was said, forty years ago, as is now said of Mexicans:

"These people will never change their religion."

"There, by missionary labors, Christian churches have been planted, and thousands have become the willing subjects of Christ's kingdom. God's word affords indisputable evidence that by proper instrumentalities, 'the wilderness and the solitary place shall be made glad, and the desert shall rejoice, and blossom as the rose.' I believe 'the Lord's hand is not shortened that it cannot save' even the blind votaries of the 'Man of Sin' in Mexico. Let those cavil with the word of God, and encourage Satan to believe his fortress impregnable, who dislike putting their hand to the arduous work of trying to bring these unfortunate people out of their spiritual bondage.

"Let the experiment be fairly tried, let the Mexican youth be brought under daily biblical instruction, and the precepts of Christ made to bear upon their pliant hearts, and who dare say that false systems may not be supplanted and an entire moral renovation take place? An experience for the greater part of seven years has convinced me that Mexicans are susceptible of moral cultivation and improvement. Let me mention one fact:

"It is frequently said by persons very well acquainted with Mexican character, that the disposition to theft is an inherent principle and cannot by any means be eradicated. From the very frequent examples of this kind, I very much feared that such might be the case. For the first two or three years of my labor among them, this disposition was manifested in my school in a very troublesome manner. Scarcely a day passed without annoyances of this kind. I could not even leave a key in my door, lest it might fall a prey to the 'slippery fingers' of Mexican children.

"By impressing on them a sense of the exceeding meanness of such acts, without resorting to any severe punishment, I have succeeded in eradicating the habit, so that

during three years past my school has been as free from that vice as any school of American children I ever taught. I have not a pupil whom I could not trust under any circumstances.

"Such is the self-respect which they have acquired, that a greater insult could not be offered them, than to suspect them of taking what does not belong to them. I firmly believe the peculiarities of Mexican character are less attributable to nature than to their religion. The blind veneration in which the Virgin Mary is held, I find a much greater obstacle to counteract than any natural vicious propensity.

"Some three months ago a little girl who had been to the convent brought into my school a card: upon one side of it was a beautiful picture of Mary, and upon the other was printed a prayer to her, comprising all the wants of soul and body, for time and eternity, without the mention of the name of Christ. I improved the opportunity, as I usually do, of showing my pupils the exceeding sinfulness of worshipping a human being, and for proof of what I said, I took them to the Bible and read to them such passages as were suitable, particularly the second commandment. The unreasonableness and sin of praying to Mary instead of God, seemed to be fully conceived by these girls, and I hoped a principle was established in all their minds which might be permanent.

"But in a few days I discovered one little girl had been operated upon by other influences. Upon my requesting her to recite a portion of Scripture, in which was said, 'thou shalt not make unto thee any graven image,' etc., she very positively refused, and her eyes, which were generally remarkable for their mildness, fairly flashed with anger. I however prevailed on her to comply with my request, inasmuch as she would not give me any reason for not doing so. She had been told not to repeat that commandment, because it impeached the propriety of praying to the Virgin.

"The errors of the Roman Catholic church are easily recognized by children, when properly pointed out. Early last year two children from Matamoras came

into my school, and soon after their entrance, to make an exhibition of their piety, they cut small crosses on the bark of some shade-trees I had in my yard. I felt somewhat discontented at being set out with such signs of Popery, but I could not say anything directly against the 'cross,' and I only passed a censure for the probable injury the trees might sustain. An opportunity, however, was soon presented, by some of the children standing before the crosses and in a most devout manner repeating their prayers to them. I was not slow in telling them of the inconsistency of praying to such objects; but some said it was right, because their mothers taught them to kiss the cross and pray to it every morning. The majority, however, acknowledged that it was very sinful to believe the cross could hear and answer prayer.

"I find it much more easy to satisfy the minds of children than older persons. Often, in conversation with adults, the fact of their having been 'brought up' under that religion, is presented as an argument in favor of their adhering to it. One very intelligent Mexican lady said to me that she had knelt before pictures, and walked on her knees on pavements until her knees had become completely callous. I asked her if she thought such practices essential to her salvation? She said she did not know, but she was taught so; and that was all she could say in defense of such inconsistencies. The case brought to my mind a strong sense of the vast importance of early instruction, and of the truth of the Scripture, 'Train up a child in the way he should go, and when he is old he will not depart from it.'

"Our great hope in Mexican evangelization is in the proper education of the children. A highly intelligent minister of the Methodist church has been recently exploring the Rio Grande valley, for the purpose of ascertaining its spiritual wants, and of the most proper means to be brought into operation for its religious improvement. After some time spent in investigations, his conclusions were, that the most that could be done at present, was by the religious education of the young, and the

circulation of evangelical literature. Measures will soon be taken by this denomination for supplying some of the most important points up the river with suitable agencies. A vast field of missionary labor presents itself to the eye of the Bible-believing Christian. However difficult the work may appear to human view, faith already plants the standard of victory upon the scene of conflict.

"With 'the sword of the Spirit, which is the word of God,' the humblest missionary may be enabled to effect something towards the accomplishment of this mighty object. Papal idolatry and superstition is yet to be supplanted in Mexico, and the pure Gospel of Christ will yet be reared over its broken altars. Although seen in the distance, the prospect encourages me on in scattering the seed of divine truth, believing a harvest will yet be gathered, although it may be over my grave."

IRISH MISSION IN ST. LOUIS, MO.

Industrial schools well attended—three in operation—visiting better systematized—wretchedness among the inmates of tenant houses—many families in one building—the Scriptures read to them by the missionary—some glad to see him—others receive him rudely—the Bible a rare book among poor Papal families—a striking case of violence—various interesting incidents—a child refused burial service without pay, etc.—a Jew forced to receive the sacrament, etc. etc.

Mr. THOMAS C. THOMPSON, who labors for the Board in St. Louis, Missouri, is doing a good work. Let Protestants read his report. It will show the great necessity of labors in behalf of the benighted Papists. He says:

"During the past month there was a fair attendance at the Industrial Schools. Many of our teachers are for leaving during the summer. We will manage, however, I hope, to keep up the interest and renew it again with greater vigor in the fall. Our third school, that used to meet at the mound, now meets at Sturgeon Market—a place much more appropriate, as many object to having the schools at any church. I tried to get the

public-school rooms, but found the managers had decided to allow them to be used only for their own exclusive purpose. Biddle and Sturgeon Markets are quite the best localities in the place. We hope also to get Soulard Market, south, for another school in the fall.

"The past month I tried to visit more systematically than I was able to do heretofore. I had visited before, (gathering children for the first school,) but not satisfactorily. I find a great deal of wretchedness and filthiness. Six families, living in one building, were rather surprised at my visit. I talked to them separately, seemingly to little purpose, but before I left the building they were much interested. The best family had a Bible, the only one in the place, and this was left unread and uncared for by all but one individual, who seemed to have profited by the reading of it. I read and got all I could to come and hear. I also prayed with them.

"A family who sent their little daughter to the school, was glad to see me; and though surrounded by some who were unfriendly to my operations, still they were glad to hear me read and talk. I begged one individual not to interfere but come and hear; also, that I would do them no harm, but explain what I meant.

"Another family wished me to get them a Bible, which I did. They send their children to our school. I find that it is a rare thing to find the Bible in any form among these people. They are taught that to them it is a 'sealed book,' and that the *prayer-book* is sufficient. I sometimes read out of a prayer-book, and thus get access to persons that will not hear or have the Bible.

"A man whom I have often visited said he wanted no more said about religion—that is was causing more trouble than anything else. His little girls have been going to the school. He wielded a knife in his hand and told me to leave, but I did not move. He soon cooled again and we parted friendly, I expecting to call again.

"Another was much interested while I talked to him about how to obtain forgiveness of sin. He took the tract called 'The Bible,' and was truly grateful. I called likewise on his wife.

"A family near the Roman Catholic college took much interest in conversing on the nature of religion. They believed that it was not *fear* but *love* that moved the Christian to action. I tried to explain to them how God justifies us sinners. They want me to call again.

"Another man, whom I have visited several times, allowed me to pray with and read to his family. He closed the door, not wishing his Roman Catholic neighbors to know. His little son comes to Sabbath-school. He has been to church, and wants me to call and take him where I go. I find more interest manifested where I have been before. Some families which I visited to-day received me with seeming gratitude. I have never said anything about their church, but tried to point them to the Savior. These efforts have always been blessed when put forth in his strength.

"A man who had been unwell some time, asked me to read to him out of his prayer-book. I read the 51st Psalm, and it seemed to suit his case. He was somewhat satisfied that nothing but a broken and contrite heart would suffice, and that *Mary* and the *saints* could not save.

"A woman, whose child died, went to the priest to have it buried. He told her she could bury it as best she could,—that if she could *not pay*, he would not do it. I reasoned with her on the nature of such religion; still she could not see but that he was right, as *the church required payment!!*

"A Protestant lady had to leave the 'Sisters' hospital here, on account of the annoyance she suffered in order to have her become a Roman Catholic before she recovered.

"Another refused in her dying moments to receive the sacrament from the priest, who was requested by a friend to leave the room.

"A Jew was forced to receive the sacrament from the priest, and the Sisters refused to give him up to his friends."

MISSION SCHOOL IN NEW-YORK CITY.

The Mission School for the benefit of poor and neglected children of Irish Roman Catholic parents, in 43d-street, near the 10th Avenue, is still continued and is useful. The migratory habits of the parents, (for they dwell in one place usually but a short time,) and the hostility of the Papal priesthood to evangelical instruction and diffusion of scriptural truth, occasion fluctuations in the numbers of pupils who attend.

Upon the re-opening of the school in the latter part of May last, there was found a considerable decline in the numbers in attendance. By perseverance in the discharge of duty, the numbers increased encouragingly.

Of the school, the Instructress who was employed to conduct it, in her report at the close of one month's labor, said :

"I am happy to inform you that our mission day-school has so much increased as to surpass even the most ardent expectation. Not only every week, but every day has brought some augmentation to our numbers. We have now enrolled upon our books the names of ninety-six children, and generally a daily attendance of between *seventy* and *eighty*.

"Your missionary has been chiefly instrumental in obtaining these numbers, while I endeavor to keep up the advancing state of the school by faithfulness to the pupils in school-hours, and by visiting the absent and sick in the evenings.

"Another gratifying feature in the case of the school, is the improvement in the appearance and manners of the children. We now have pupils more advanced in size and years than at the beginning, and consequently more able to treasure up and appreciate the Divine truths that

are imparted to them from time to time.

"I would here acknowledge with sincere gratitude a donation of 40 'Scripture Lessons' for the use of our school, by Mrs. Fitch, of the 43d-street Baptist church. How many kind ladies might go and do likewise!

"The increase of our numbers has given great encouragement to the Christian ladies who have kindly taken the oversight of the Industrial department of the school, in which they spend a portion of each day in the week.

"Our Sabbath-school has also advanced."

In a subsequent report, under date of August 27th, 1859, the Instructress of the day-school says:

"During the quarter which closed on the 24th of August, the average attendance was between 60 and 70.

"In the early part of last spring, a public school was opened in 44th-street: also a school in 42d-street, under the charge of the 'Sisters of Charity.' A number of those who attended the school while under the charge of Miss Brewster, have gone to one or other of the schools just named. I might state that the attendance during the last month has been about *eighty*.

"The school has frequently been disturbed by persons standing at the door and uttering improper language, for the purpose of annoying teacher and children. I have been on several occasions under the necessity of sending for a policeman, to remove those who had evidently come for the purpose of disturbing the school.

"During the first two months the Sabbath-school averaged about 60 scholars; but owing to the absence of the Superintendent and some of the teachers, the number has greatly decreased during the last month."

IRISH MISSION IN CONNECTICUT.

Increased hostility of Romanists—missionary denounced by the priest from the altar—Papists hopeful as to the United States and Eng-

land—books read—violent scene at a Romish chapel—another case of violence—still another—the craft in danger—some hopeful prospects, etc.

MR. YOUNG writes:—

"I now send you my report for the month that is about to close.

"Things have taken quite a change since my last report. There has been more hostility against the truth by the Romanists than usual. In almost every house I have met with insults and opposition from the more bigoted Romanist, especially in and around Fairfield.

"I was first at a loss to find out the cause of this unusual and open hostility against the reading of the Bible; but I soon discovered that the priests had denounced me and our tracts from the Romish altar—for that is the place where he can more effectually instill into the minds of his hearers that enmity against Protestants and Protestant missionaries. They were somewhat cast down while the Pope was in danger; but as they think that he is out of the difficulty, they are beginning to boast that they will regain their ancient power, and will be able to gain possession of these United States and Protestant England, and drive out all the heretics. This has been expressed to me by some of them. And the greater part of the Lord's day has been employed by them in reading newspapers on that subject, and drinking bad rum, and gambling. Some of the more respectable Roman Catholics are ashamed of their conduct, but the priests think well of it; for they care little for their conduct, so that they do not read the Bible or hear it read. They make every effort to keep their hold on the minds of their poor deluded votaries.

"A great many of the Romish people cannot read, and such as can, have placed in their hands corrupt books, such as the '*Glories of Mary*,' etc. I was obliged to carry with me a copy of their own translation of the Bible; but even that they were afraid to have read to them; for the priests and bishops know well that if their people would read it they would

soon turn away from their church. Rome never can be friendly to any translation of the Scriptures, because it is obvious that her condemnation is written therein. She would be as willing to burn and destroy it now as she was in the dark ages; but the people feel that it would not do now, especially in this enlightened country. Rome is properly styled in the Scriptures the 'destroyer.'

"I will give you a faint idea of priestly influence over the people in this place after they had denounced me from the altar. A short time after, I called on a family residing near the Romish chapel. As I was about to enter the door I heard a voice from within, in accents of the most dreadful imprecations and scurrilous language, to begone. As I was about to turn away, two young men came up and demanded my business there; when told, one of them cursed me in the name of his gods, and the Society for sending me; I observed by his manner, for all his nerves seemed to be agitated, that his appearance indicated something desperate, while at the same time he made use of some dreadful language; and as I was going away, he made the remark that I ought to be shot.

"In another place where I went a woman slammed the door against me. The next place I called they were more civil, and invited me in, where I conversed more freely on the subject of religion, but they refused to hear the Bible read. I generally bring with me a copy of the Douay Testament; but that they will not hear, although commended to be read by their popes and bishops. I was invited by a lady to call and converse with her servants, who were Romanists, but one of them, being more bigoted than the rest, would not allow them to hear me, but kept yelling and making a noise so as to prevent them from hearing what I said.

"I mentioned above one reason for all this opposition. But there is another cause. When men see their craft in danger they will make the last desperate effort to regain their hold of those that

are about to leave them. Some short time since a young man, a son of one of the most bigoted Romanists, renounced the errors of the Romish church and has been attending an evangelical one; and there is a young woman also who has left the Papacy, who has been the subject of their persecution; and some others have been obliged to leave home and seek shelter from the wrath of these bigoted parents and friends.

"One woman, a Romanist, whom I have been visiting for some time, and who calls on me occasionally to hear the Bible read, has offered to go to a Protestant church. She expresses great delight in hearing the Bible read; she is intelligent and can read; she is also interested in the conversion of her mother, who is still in the Romish communion. I trust that our labor will not be in vain. We must sow the seed, rain or shine, and who can tell which will prosper, this or that?

"I have had a great deal of controversy on religious subjects this month with Romanists especially, by the way-side and in the field with men at their work. Some have received the truth, while others oppose it; and one man is beginning to inquire the way of salvation, and is waiting an opportunity to call on me, when he will, as he says, have a better time to hear me instruct him. He says that some of his neighbors interfere with him for speaking with me or hearing me.

"I called on another family, whom I supplied with a copy of the New Testament. After reading a portion of it for them, I urged them to send their children to a Protestant Sabbath-school. They said they had no objection, but they were afraid of their neighbors, who would tell the priest and have them exposed from the altar.

"I have traveled upwards of 25 miles, and have called on and addressed 178 families, giving them such religious instruction as I could.

"I have distributed to Romanists and

others 349 pages of the Society's tracts. I have read the Scriptures on 26 occasions, and have supplied one Romish family with a copy of the New Testament, and have obtained one subscriber for the Magazine.

"I have visited in Fairfield, Southport, and Westport, and have given several addresses in the different churches relating to the Society's work."

GERMAN MISSION IN UTICA, N. Y.

Missionary labor commenced—families visited—tracts distributed—meetings for prayer and reading the Scriptures—French and Irish Romanists cared for—an additional report—one willing to die for "God and his mother," etc.

The Board, some time since, at the request of friends of the cause residing in that city, commenced a mission among the German Roman Catholics in Utica, in this State. Mr. H. LEUZINGER, the missionary appointed, is a young man who is prosecuting his studies with a view to the Gospel ministry. He devotes part of his time to missionary labors, under the superintendence of a committee resident in the place. In his report he says :

"Though I cannot report to you that I have accomplished great things, yet I feel that this labor is in accordance with the will of God. I have labored during one month, and I must confess that the beginning of such a work is very difficult and very often discouraging. But I feel that the cause is worthy of the toil and self-denial connected with it, and I have assurance that the service will not be in vain.

"I have visited thus far 28 German Roman Catholic families, 8 French Roman Catholic families, and about 25 Irish Roman Catholic families. The most of them I have visited several times, and conversed with them on religious subjects. On the 17th inst. I received your package of tracts, and have

already distributed about 400 pages of them. But I must remark that my labors are not exclusively devoted to Germans. There are here some French families for whom I labor, with desire that they may be brought out of their darkness into the light of the Gospel. There are also some Irish, though very few, who are willing to read tracts. I have supplied two French families with Bibles : of one of them the lady only is Roman Catholic. She at first said she would not change her religion, but afterwards promised to attend Protestant church. I have in my Sunday-school class two Roman Catholic boys. Others have promised to attend. I have endeavored to establish a prayer-meeting. I have held two, at which a few Romanists and about as many Protestants were present. Some say they would like to have or attend prayer-meetings as soon as the evenings shall be longer."

The missionary here gives an account of his conversations with some of the persons for whose spiritual benefit he labors, from which it is apparent that Romanism is in Utica the same demoralizing and ruinous power that it is elsewhere, and that great efforts should be made by evangelical Christians to rescue all from its influence. We subjoin a few additional paragraphs from a more recent letter received from Mr. Leuzinger, which will be read, we think, with interest:

"The month past having been vacation season, I had a little more time to spend in my missionary labors, and it is my earnest and daily prayer that God may bless me in them. I have held religious conversations with 73 persons : the greater part of them were with Roman Catholics.

"The number of pages of tracts distributed is about 1,176. Those of No. 5 you sent me are nearly all scattered: If I shall continue in this labor, I hope that

you will send me some more of them, and also some in English.

"Meetings for prayer and reading the Scripture I hold regularly on Sunday and Wednesday evenings. The attendance is small, but they are now increasing in interest.

"There are some six families, Roman Catholics, whom I visit very frequently. Some are convinced of the errors of the Romish church; but it remains to point them to the Savior, and to convince them that they must have a personal interest in him."

The missionary recites, in the closing part of his report, a variety of interesting illustrative of his reception by families and individuals, and of the moral and religious sentiments which are held at least by some. We submit the following :

"There was one with whom I conversed: I told her of the necessity of searching the Scriptures, that we might know and do the will of God, and love him. She said :

"'I love God and his mother. If God wanted me to die for him and for his mother, I would even leave my children, and I would die for God and his mother.'

"I reminded her of St. Peter's resolution, who also expressed his willingness to die with the Savior, and recommended her to read the New Testament. She said :

"'The New Testament is but a dream; the Old Testament is a book.'

"I told her that in the Old Testament a Messiah is promised to us, and the New Testament shows us that he has come already, and in this sense the New Testament is the fulfilling of the Old."

FRENCH MISSION IN VERMONT.

The following paragraphs from a report of a missionary of the Board, will show some of the trials and incidents of missionary life. Perhaps few imagine the number and the se-

verity of the trials to which some of our laborers are subjected. The missionary says :

"Since I wrote to you I have visited again the town of B——, and I am happy to say that in visiting the French population of that place, I met with a man who was formerly very hostile to me, but now is very different. As soon as he had learned that I was in the town he came to see me, and told me that for this time he was glad to see me.

"'Well,' said I, 'what is the reason?' He replied :

"'O, sir, God has touched my heart of stone. I have been for a long time your greatest enemy, as also of my dear wife—seeing that I so often forbade her to go to hear you preach the gospel of our Lord Jesus Christ. But I acknowledge to-day that my past life has been so bad that it is not difficult for me to see why all your good preachings and prayers produced so little effect upon me.

"'It is true that I have been to your meetings many times, but I declare that I went there only to laugh at you. You can recollect, yourself, if you try, when you saw me sit down on the wrong side of the seat during all the meeting-time, my hat on my head, my pipe in my mouth, and my face full of mimicry. I have done all that in order to discourage you; but to-day I see my errors, and you are again with us; and, for me, I feel that I have done very wrong. O yes; when I was a vile wretch, blaspheming his holy name, forgetting there was a God above me, even then the Lord had pity, and sent his servant to my very door with the offers of mercy and love.

"'But in my great affliction, I can say that I am exceedingly glad to see you to-day, but I would have been especially glad if you had been here last week. O, how we have had need of you!'

"'What is the matter?' said I.

"'The Lord,' he replied, 'gave and the Lord hath taken away, blessed be the name of the Lord. My dear wife is no more. During the past month she was subjected to a bleeding of the lungs, and last week she died very suddenly.'

"After a long conversation with him on religious subjects, he asked me to preach a funeral sermon for his wife, which I did, and during the service he

appeared to me very well. It was a season of deep interest and solemnity for him, and also for all those who were present.

"After the service he thanked me

very much for my goodness, and, in the presence of all the people, he told me that nothing in the world seemed to him so important as to become a Christian."

MISCELLANEOUS.

A PLEA FOR THE SPANISH POPULATION.

"REV. E. R. FAIRCHILD, D. D.

"Sec'y of the A. & F. C. UNION.

"DEAR SIR:—There are some forty millions of people on this globe speaking Spanish, or under the influence of Spanish rule.

"In France there are some thirty-five millions. In Great Britain some twenty millions. In the United States, perhaps, thirty millions. So we see that the Spanish race is one of great importance.

"But who are this people? The descendants of the Carthagenean, Roman, Moor, Jew, etc. What are their religious tenets? They are Roman Catholics. What are their tenets? Do they allow the Bible to be perused? Do their priests show themselves men of pure moral lives? Do they encourage the general diffusion of intelligence? Do they inculcate the pure principles of Christianity? rather, do they not contend that their dogmas are not to be questioned—that they are the only true articles of faith?

"What are we Protestants? Are we not professedly the Reformers of the Church of Rome? Do we believe what we profess—that without the Bible and the practice of pure Christian virtues there is but small chance of entering heaven? We cannot say that there are no good Christians among the Roman Catholics; but we must say, if we are Reformers, that we should try to reform Romanists as to their present modes of thinking, or that there is no need of reform among them—that we are wrong, not they.

"The question then arises, how are we Protestants to come at the Roman

Catholic mind of the world, and what is the best course to pursue?

"Some say, send them missionaries; but do such reflect or know whether missionaries would be received? Let us look at this a moment. In Roman Catholic countries the laws, public sentiment, education, *interest*, etc. are all on the side of Rome, and all these have for centuries been used to teach them that we Protestants are all wrong, and therefore they are not just the people to care to see *heretics* among them as teachers. Their priests and other interested parties could easily excite the fanaticism of each person against these intruders—mischief-makers, as they would call them. In nearly all Spanish countries no books are admitted that question the Roman Catholic forms of religion; and the consequence is, that they have all been taught that we Protestants are the worst sort of people, and that *no hope* of heaven is open to us. How, then, expect missionaries to be acceptable among them?

"What then *is* to be done? Let me suggest that a *true and safe* course is to send them only teachers, and that these confine themselves exclusively to teaching the youth, hoping thus by degrees, through the children, to win their way to the parents: but to do this, Protestantism should be kept entirely out of sight; but the teachers should by their lives teach and illustrate pure Christianity, and thus show that they are different men from their native teachers, and by degrees they would be sought after as teachers of more aged people.

"We in these Protestant countries know but little of Spanish mind, or of their history, ways of thought, or wants of the Spanish people, or of the best way

of meeting these wants. Now supposing your Society should seek out one of the brightest minds to be found in any of our colleges, and that you should support him *well*, and let him give his whole mind, time, and thoughts to acquiring not only the Spanish language, but a familiarity with Spanish literature, Spanish modes of thought, their history, their colonial laws—in short, making himself a Spaniard in thought and feeling. To complete this, let him visit Cuba, South America, or better still, Spain: in this way he would see their wants and the best way of reaching them. And then let him return home and put his thoughts before the Christian mind of Protestant countries, and then efforts might be used with a prospect of success and in the most economical way in men and money. Such facts and plans once placed before the Protestant world, I feel sure there would be no want of interest, or of means, or of men, to engage in behalf of this mass of people. The want of this information makes Protestants now feel that to enter these Spanish lands is too mighty a work to grapple with. In fact, most feel that these countries are ‘sealed’ ones and beyond their reach, which feeling would soon be found to be a wonderful mistake, as the throwing open of New-Granada by her own people is now showing.

“To accomplish the mission, you want a man of the spirit of Luther, Clarkson, Wilberforce, or such like, who would give up their whole life and thought to this work. What more noble work is to be entered upon? I envy the man that may rightly start on such a work. If once started, those efforts made against Romanism at detached points would be as nothing. Then all South America, Cuba, Mexico, etc. would become the fields of operation.

“South America is supposed to have some seventeen millions, the Spanish West Indies some two to three millions, Spain some fifteen to sixteen millions, and their colonies in the East Indies, Africa,

etc. some five millions of souls. What a field! Look back to Spanish history, and see what Spain did on this continent in her early days in the way of civilizing, christianizing, and settling their colonies, See their fine churches, convents, colleges, etc. at all points. Now, once more rouse up this their spirit or this mass of mind, and put it upon the right track, what might it not accomplish?

“To accomplish this we surely should be willing to take the necessary steps to inform ourselves of the way to do it, and not, by making wrong moves, bar up the way against success.

“I have spent some ten years of commercial life among this Spanish race, but such sort of experience is not the best to found missionary operations upon. No; we want an *apostle to the Spanish race*, that can direct judiciously such efforts. Let your Society, the AMERICAN AND FOREIGN CHRISTIAN UNION, but enter this field in this manner, and I predict that its usefulness ere long would be looked upon as superior to that of any other Society in this world.

“Sectarianism is now doing much harm to missionary effort in all parts of the world, in leading untaught minds to feel that they may as well stick to their old religion, as to be mystified by the foreign missionaries insisting, the one that Episcopacy, or Presbyterianism, or Roman Catholicism, or the like, is the only true way.

“True Christianity, and that *alone*, supported by the sacrificing spirit of a Paul or a Luther, is the only thing that can reach effectively such minds. The life often goes further in this matter than preaching.

“These are some of the results of my thinking, growing out of my observations during nearly thirty years’ wanderings throughout the four quarters of the globe. If you, on reflection, agree with me, pray try and carry the same out, or get others to help you do so.

J. S. A.”

REV. C. CHINIQUEY.

The Democrat, the "official paper of the city and post-office" of Kankakee, Illinois, under date of the 31st of August last, contains the following letter in relation to the Rev. Mr. Chiniquy, which it copies from the *Middleport Press*. The letter, as we learn from a private source, is the production of a clergyman resident at Middleport, and it is worthy of all confidence.

The readers of the Magazine will remember, we trust, that a committee has been appointed to receive funds in aid of the colony at Kankakee, and that Mr. Paillard, of No. 21 Maiden Lane, in this city, is the treasurer. Funds for "Father Chiniquy" may also be sent to this office, 156 Chambers-street.

The writer says :—

"The people of Middleport were favored with an opportunity of listening to this distinguished man on Monday evening. His address consisted in an exposition of his present faith as a convert from Romanism to the Gospel, and a statement of the causes which had led him and the people of St. Anne to their present position. No honest, earnest mind could have heard the simple but thrilling narrative of the speaker, without feeling all the better impulses of their nature stirred to their utmost depths, in view of the principles involved in this struggle with the power of the Roman Church—principles that contain the very essence of Protestantism, and commend themselves to every American heart.

"The same heroic firmness, the same courageous and honest pursuit after truth that distinguished the immortal Luther in his apparently single-handed conflict with the spiritual and temporal power of the world, are reproduced in the past and present course of this French Canadian priest, who in our immediate neighborhood has obtained for truth and freedom as glorious

a victory as ever brightened the pages of history; and it is a matter of regret that the man and his cause have not received more aid from American Protestants, especially as many of the people of St. Anne are suffering great destitution, and the exertions of Father Chiniquy to supply their more pressing wants, together with the harassing persecutions to which he has been subject, have reduced him to poverty.

"On Tuesday morning he addressed the French Canadians of this village and its vicinity, in their own language, and distributed copies of the New Testament, which were eagerly received, and there is a general forsaking of Romanism for the faith of the Gospel as expounded by Father Chiniquy. c."

It gives us great pleasure to state that since the foregoing was given to our printer and put into type, we have received most interesting letters from various persons in the vicinity of Kankakee City, and of St. Anne's, touching the Rev. Mr. Chiniquy and the colonists associated with him. But we are afflicted by a sense of his and their sufferings, arising from the failure of the crops for two years past, and the persecutions to which they are subjected for the Gospel's sake. We earnestly hope that philanthropists and friends of evangelical truth will lose no time in furnishing the needed aid, that the work begun so auspiciously among the Canadian French population may be carried on, till the multitudes now under the dominion of the "Man of Sin" are brought into the glorious light and liberty of the Gospel of Christ.

The following minute of a meeting of the colonists, on the 3d day of September last, throws much light on the state of the colony, and the direction in which things among them are moving. Here it is :—

"At a meeting of the Christian Catholics of St. Anne, Kankakee County, State of Illinois, held at the Town Hall on September 3d, 1859, the following resolutions were proposed and unanimously adopted:

"1st.—Proposed by Augustine Faucher;
Seconded by Stanislas Gagné :

"That we bless the Divine Providence for leading us to a knowledge of the superstitions and abominable errors of the Roman church, and we publicly thank the Lord for granting unto us grace to break the chains which the Popes and Bishops of Rome have forged for the thralldom and shame of humanity.

"2d.—Proposed by Francis Ducloss;
Seconded by Joseph Brasso :

"That the 3d day of September, which is the anniversary of our separation from the Roman church, be perpetually celebrated by us and our children, as it is on this blessed day that we have, three years ago, ceased to be the slaves of men, to become the disciples of Christ; and that the true light of the Gospel commenced dissipating the profound darkness in which Popery had shrouded us.

"3d.—Proposed by Magloire Desmarteau;
Seconded by Louis Montbleau :

"That, whereas, the Roman bishop of Chicago, named O'Regan, through the means of three of his priests, on the 3d day of September, 1856, has acknowledged publicly that we were separated from him and his church: we hope that neither he nor his successors will in future pretend to exercise among us the rights they could claim when in our blindness we supposed them to be the successors of the apostles, and placed confidence in their usurped authority.

"4th.—Proposed by Alexis Blanchet;
Seconded by Joseph Allard :

"That, whereas we have the privilege of living under the protection of the glorious flag of the United States, we desire more than ever to enjoy the rights connected with that privilege: and to regulate our affairs ourselves, as Christians and as citizens, we appoint Rev. Charles Chiniquy, Louis Mercier, Anselme Robillard, Joseph Martin, Michael Drolet, Abraham Peltier, Moise Langelier, Thomas Sarles, Achilles Chiniquy, Michael Allaire, to act as Church Trustees for our congregation of the Christian Catholics of St. Anne, Kankakee County, State of Illinois.

"Signed, LOUIS MERCIER, Pres't.
GEORGE GAUTHIER, Sec'y."

LONDON PROTESTANT ALLIANCE.

We have received the Eighth Annual Report of the London "Protestant Alliance," which was presented at the annual meeting, July 19th, 1859.

The Association is small, though spirited, and is doing what it can to arouse the Protestant feeling of the nation, and to arrest the progress of Romanism through the realm.

It is composed of persons of various political opinions, and holding different views of church matters.

The total receipts of the treasury during the year are put down at £935 14s. 10d.—scarcely \$4,700 of our currency. It is, however, an *advance* of £343, or about \$1,700 of our money, upon the receipts of the preceding year, which shows an increase of interest in the objects sought, and affords encouragement in respect to future operations.

The following statement of the object of the Alliance, which we take from the Report, not only discloses the nature of its labors, but suggests a variety of things which it were well if American citizens would take upon themselves to do, touching Romanism and our own country, and also our citizens when abroad.

The Report states the object of the Alliance to be,—

"To maintain and defend, against all the encroachments of Popery, the Scriptural doctrines of the Reformation and the principles of religious liberty, as the best security, under God, for the temporal and spiritual welfare of this kingdom.

"And for this purpose—

"To awaken British Christians of various classes, and of different opinions on politics and Church government, to such a sense of Christian patriotism as shall lead them, in the exercise of their constitutional

privileges, to regard the interests of Protestantism as the paramount object of their concern; keeping minor and merely political differences in subordination to this great end.

"To unite the Protestants of the Empire in a firm and persevering demand, that the national support and encouragement given to Popery of late years should be discontinued. In this demand would be included all endowments of Popery, in every form and of every kind, drawn from the public revenues,—the concession of rank and precedence to Romish ecclesiastics,—and the allowance of conventual establishments not subject to the inspection and control of the law.

"To extend, as far as may be practicable, the sympathy and support of British Christians to those in foreign countries who may be suffering oppression for the cause of the Gospel. And to seek to call forth the influence of the British Government to obtain for Protestants, when residing in Roman Catholic countries, religious liberty equal to that which is granted to Roman Catholics in Great Britain, especially the liberty of public worship, and of burying their dead according to their own rites,—and above all, freedom in the use and circulation of the Word of God."

CHRISTIAN HELPERS ASSOCIATION.

The "CHRISTIAN HELPERS" is an association of ladies in this city, composed of members of different evangelical churches, whose object is to co-operate with the Board of Directors in the work which is conducted in connection with a mission station in 43d-street, near the Tenth Avenue.

The Association has already accomplished a great deal in behalf of the neglected children which have been gathered into the sewing and industrial department of the mission school, and it is cheering to see the untiring zeal and perseverance of its members in their benevolent labors.

Two of the members in succession meet with the children *daily*, and usually spend about two hours with them in instructing them in various things. Even during the hot months of the summer the service has been maintained. In a brief note received from the Secretary, Mrs. FETTER, relative to the month of July last, it is said, in regard to continuing the school:—

"It was decided to continue the sewing department of the school during the month of August as regularly as the circumstances would admit. * * * *

"The average attendance of children in this department during the month of July has been about *twenty-five*; quite as many as two ladies can attend to to advantage.

"Many of the little girls evince a great desire to learn to sew, and they show considerable improvement in their work, as well as in personal cleanliness and in deportment."

In a most important sense the ladies who compose this Association are, as their name declares, "Christian Helpers." They give themselves to the advancement of a good work, in which their aid is much needed. They labor gratuitously. May the Lord reward them abundantly!

A GOOD EXAMPLE.

A friend, lately writing to Mr. E. Vernon, the General Agent of the Society, said:

"I send *fifteen* dollars in this letter, contributions which I have been permitted to gather from several members of the Congregational Church and Society in G—, to aid the AMERICAN AND FOREIGN CHRISTIAN UNION in their great and good work in their efforts to turn Roman Catholics from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in Jesus Christ.

"It is the reading of your Magazine that has led (through the blessing of God) so many among us thus to feel an interest in your noble Society, who but a little while ago knew nothing about it. The three numbers that come now to me are taken and read with apparent interest by at least seven families. I take pains to send my own copy abroad monthly in different directions soon after it arrives.

"The good tracts you were pleased to send me last fall I scattered in as many different neighborhoods as I could, feeling that the people need much more information respecting the awful power that has been sent among us from the Papal States of Europe, and which is threatening to destroy our freedom.

"I think that the *religious and secular papers* of the land should publish much more than they do on this subject, but I conclude that the strong *political party feeling* that exists throughout the nation prevents them. May we not hope that God is about to bring to pass great and important events bearing on this system of iniquity, so that the seat of the beast may be overthrown, and the divine word have free course and be glorified?

"I am now seventy years old, and wish to do all the good I can, the little time I may yet be permitted to remain on earth. If at any time you can send me more tracts, I will endeavor to circulate them where they will do good."

REV. DR. DE SANCTIS CONCERNING THE JESUITS.

The Rev. Dr. DE SANCTIS was formerly a Roman Catholic priest and Censor of the "Inquisition." Trained amidst the rites and usages of the Romish church, and holding *official* position which brought him into contact with the leading minds of the denomination, he must be supposed to be able to speak intelligently upon the things of the Romish church.

He is now a Protestant, and, in connection with the evangelical min-

isters in Italy, is doing a good service to the cause of truth. Of the Jesuits he says:

"In countries which do not recognize the Order (of Jesuits) the General perhaps possesses even greater influence. The Jesuits, in these circumstances, occupy the position of missionaries, or are disguised under some other name. To such a land the General despatches his most astute agents, to carry on his designs by every kind of pretext; and though they dare not declare themselves Jesuits, they procure persons to associate voluntarily in these designs, who know nothing of the Company. My confessor, of whom you have frequently heard, one day, when he was in a more cordial vein than usual, disclosed to me incredible facts concerning Jesuitism in England. For example, that despite all the persecution they have met with, they have not abandoned England, where there are a greater number of Jesuits than in Italy; that there are Jesuits in all classes of society; in Parliament; among the English clergy; among the Protestant laity, even in the higher stations. I could not comprehend how a Jesuit could be a Protestant priest, or how a Protestant priest could be a Jesuit; but my confessor silenced my scruples by telling me *omnia munda mundis*, and that St. Paul became as a Jew that he might save the Jews; it was no wonder, therefore, if a Jesuit should feign to be a Protestant for the conversion of Protestants. But pay attention, I entreat you, to my discoveries concerning the nature of the religious movement in England termed Puseyism."

THE BIBLE IN THE SCHOOLS.

The question of the reading of the Bible in the schools in this city is not yet settled. In some cases the local authorities have given orders to the teachers in opposition to the directions of the General Board of Education, and a few schools have been opened as before, the Bible not being read in them. What the end

of this matter will be, cannot be determined at present. We shall see.

ROME'S VIEWS OF VICTOR EMMANUEL.—The *Tablet*, a Romish journal of Dublin, in relation to the King of Sardinia and his minister Cavour, uses the following language, viz.

"We should be neglecting a plain and imperative duty if we failed to use our best endeavors in discharge of our responsibility to make plain to all men that in this matter there is no room for doubt, and no excuse for wavering. Victor Emmanuel, of Sardinia, is a rebel to the Church, an enemy to religion, a tyrannical persecutor of bishops, and a sacrilegious despoiler of religious houses. He is a schismatic and an excommunicate. He and his Minister, Cavour, are the Eighth Henry and the Cromwell of the 19th century.

"He has obtained possession of Lombardy, where his first act was to banish the Jesuits in conformity with the laws of Sardinia, and his next to commit an act of open schism by refusing to recognise the authority of the Archbishop of Milan, and the Bishops of Crema and Pavia, lawfully constituted and confirmed by the Holy Father.

"This Victor Emmanuel is the chief of that Government which the Pope himself has just denounced to all the Patriarchs, Primates, Archbishops, Bishops, and Local Ordinaries, as the 'enemy of the Church, of its legitimate rights, and of its sacred ministers.'"

ROMAN CATHOLIC FEELINGS TOWARD ENGLAND.—The *Tablet*, from which the

preceding extract relative to Victor Emmanuel, the King of Sardinia, is taken, discloses its feelings in regard to the "invasion of England by the French," which has been talked of in certain quarters, as follows :

"The future is before us always, and it is idle labor to scan what it may contain; but it is difficult to conceive how any man can say that the Emperor of the French is not preparing for a war with England. It will be the most popular act of his life. He will have every Frenchman on his side, with the unconcealed sympathies of every nation in the world. When he sets out upon his campaign on English soil, he need fear no secret societies or insurrections at home; he will be hailed as the avenger of nations, and as the scourge of a race that is unpopular wherever it is known. We have the great honor of uniting against ourselves the good wishes of all people, and that will be no pleasant recollection when the French are seen upon our soil."

THE POPE'S PAY.—It is said that his holiness the Pope receives out of the States some \$8,000,000 a year. Of this, \$600,000 goes to his private affairs and \$2,192,000 to pay interest, \$2,700,000 goes to support the army and police, \$600,000 to maintain the prisons, and \$24,000 to schools.—Other expenses in proportion. The yearly deficiency is \$1,800,000. The clergy own \$100,000,000 worth of real estate, and hold all the fat offices. The State debt is \$27,000,000.

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1859.

MAINE.		
Dennysville.	Peter E. Vose, Esq. \$10 for Italy, \$5 for general objects,	15 00
NEW-HAMPSHIRE.		
Keene.	D. Adams, M. D. in full of L. M. for his grandson, John S. Adams,	15 00
Bennington.	The late Mrs. D. Whittemore, \$6, F. M. Whittemore, \$1,	7 00
Sunderland.	1st Church and Society,	52 00
Buckland.	Congregational Ch. and Soc'y,	13 45
VERMONT.		
Middlebury.	Congregational Church,	35 66
Benson.	J. K.	1 00
East Rutland.	Cong'l Church and Soc'y,	35 13
East Hardwick.	Two Friends,	2 00
Derby Centre.	Derby Cong'l Ch., in part of L. M. for Rev. Jno. Fraser,	13 00
Brandon.	Jean Mithote, \$3; Miss C. Bacon, \$1 50; Mrs. M. Nephew, \$1; Mrs. E. M. Bacon, \$1; Mrs. M. Titream, \$1; per Rev. Jos. L'Hereux,	7 50
MASSACHUSETTS.		
Northampton.	A Friend,	3 00
South Abington.	Cong'l Church and Soc. to make Rev. H. L. Edwards a L. M. and Sab. School part L. M.	53 45
Amherst.	College Church,	10 50
"	Rev. J. G. Vose,	5 00
Reading	Old South Church, to make Dea. Caleb Wakefield a L. M.	31 66
"	Bethesda Church,	23 00
Richmond.	Wm. Richards \$1; J. H. Johns 50c,	1 50
Great Barrington.	Rev. Thos. Carter,	1 00
North Egremont.	Baptist Church,	3 03
Hinsdale.	A Friend,	10 00

CONNECTICUT.		
Colebrook. Osborn Stillman,	5 00	
Watertown. Cong'l Church, per Rev. G. P. Prudden,	64 51	
Berlin. Cong'l Church and Society, per H. N. Galpin, Treasurer,	12 40	
New-Haven. College Church,	49 00	
Kensington. Ruth H. Norton,	2 00	
Winstead. 2d Congregational Church,	10 66	
" Methodist Episcopal Church,	11 12	
Gharon. Methodist Episcopal Church,	12 37	
" Dea. Sears \$1; Rev. Mr. McLaughlin \$1,	2 00	
Birmingham. Henry Sommers, in part of L. M. for Joram Scholey,	10 00	
NEW-YORK.		
Marion. A Friend,	5 00	
Delhi. 1st Presb. Ch., Rev. Mr. Torrey,	19 00	
New-York City. Dr. Hague's Church, add. for Italy,	1 00	
" 11th Presb. Church, Rev. J. P. Hovey, per Wm. Penn,	17 82	
" Lear Lillienthal, for the Chiniquy Mission,	5 00	
" Thos. N. Dale \$100; E. Spencer West \$100, for the Paris Chapel,	200 00	
Elba. Presb. Church, in part, Rev. G. S. Corwin, for L. M.'s,	60 00	
Walton. 1st Cong'l Church, to make Mr. St. John a L. M.,	40 00	
Cornwall. A. R. & A. D. Ledoux,	2 00	
Tremont. Union Collection in M. E. Ch.,	16 67	
North Newburgh. M. E. Ch., in part, to make Rev. J. Elliott a L. M.,	19 58	
Jordan. George Barnes, annuity for 1857, 8, 9,	24 00	
NEW-JERSEY.		
Newark. 3d Presb. Church, add.,	16 00	
" 1st Presbyterian Church,	59 34	
" Mrs. McKenzie \$5; Miss Agnes Davidson \$1, for Italy,	6 00	
" Pulpit Supply, by Rev. Dr. Fairchild,	16 00	
Fairfield. Dutch Reformed Church, Rev. Jos. Wilson,	20 00	
DELAWARE.		
Dover. Miss Eliza Hillyar \$5; anonymous \$9, 14 00		
GEORGIA.		
Savannah. A family of Christ Church,	34 00	
MISSOURI.		
Fairpoint. Wm. C. Ewing, for Italy,	1 00	
ILLINOIS.		
Springfield. 2d Presb. Ch., Rev. A. Hall,	55 00	
Lisbon. Cong'l Church, per L. B. Lane,	11 00	
Quincy. 1st Congregational Church,	22 10	
" 1st Presbyterian Church,	28 80	
Bloomington. Cong'l Church, in part, Sam'l Willard, for Italy,	7 35	
" O. S. Presb. Church,	2 00	
Geneseo. Cong'l Ch., \$24, in part of L. M. for Rev. M. N. Miles, and Mrs. H. A. Perry \$5 for L. M.,	4 60	
Jacksonville. Cong'l Church, in part,	29 00	
	18 45	
INDIANA.		
Moorfield. U. P. Church of Caledonia,	15 00	
Rockville. E. M. Elsey,	2 00	
" N. S. Presbyterian Church,	6 75	
" O. S. Presbyterian Church,	4 50	
" Meth. Episcopal Church,	5 15	
Annapolis. Friends Bloomfield Quarterly Meeting, which makes B. C. Hobbs a L. M.,	31 37	
Lafayette. Greenfield Meeting of Friends, in part of L. M. for Jer'h Grinnell,	7 25	
OHIO.		
Cleveland. Israel S. Converse,	10 00	
MICHIGAN.		
Milwaukie. Monthly Concert in Spring-street Congregational Church,	3 94	
Grand Haven. Mrs. W. M. Terry, Jr., for the Chiniquy Mission,	5 00	
WISCONSIN.		
Racine. 1st Presb. Ch., per S. Kimball,	11 37	

The following sums in behalf of the colony connected with the Rev. Mr. CHINIQUEY, received and disbursed between the 22d of July and the 5th of September, by Mr. M. J. FAILLARD, the treasurer of the committee on the Kankakee colony:

Anti-Papist, \$6; F. A. S., \$2; G. W. B., \$5; Mrs. L., \$5; J. P. M., Mobile, \$14 36; P. M., \$6 19; S. J. M., \$1; A. B., \$2; Mrs. X., \$1; Geo. D., \$1; A friend, \$3; A friend, \$3; C. W. H., \$1; Collected by Mr. W., \$11; John W., \$10; W. W., \$5; M. G. N., \$5; B. S., \$5; J. L. D., \$2; G. R. J., \$25; Ladies of Lockhaven, \$20; W. P., \$5; M. G. M., \$2; F. B. & C. \$2; A. B., \$5; New-Haven, through L. A. B., \$25; G. C., \$2 57; W. D. Van B., \$1; J. W. N., \$5; G. A. P., \$4; Washington, N. C., \$50; Wilmington, Del., \$2; Mrs. S., \$10; Mrs. H. J., \$5; R. S., \$5; Wilmington,

Del., \$1; Mrs. Dr. J. W., \$20; M. T., \$2; B. W. K., Richmond, \$10; Wm. B., \$3; Stockbridge, Mass., \$5; A reader of *The Observer*, \$5; G. M. B., \$1; W. B., \$1; G. W. T., \$1; A friend, Oswego, \$3; J. S. H., Gloverville, \$5; J. A., Cottageham, N. C., \$10; J. M. D., \$5; Union Prayer-Meeting, Athens, Ga., \$15; Boards of the Sheldon House, Pine Orchard, Bradford, Conn., \$30 25; Mrs. N. F. G., \$5; S. \$2; Prof. E., by E. W. S., \$2 34; G. H. C., Barnell, Ga., \$15. The following amounts were received through the Editors of *The New-York Observer*: Mrs. S. L. T., \$5; Mrs. H. G. L., \$5; W. of Branford, \$10; Roxbury, Boston, \$20; A friend, \$50; Misses P., \$30; W. G. Thomson, Pa., \$10; J. P., Washington, N. C., \$5. Total, \$533 71—which I have paid as follows: Sent to Mr. C. Chiniquy, Aug. 12, \$108 55 Paid Mr. Gauthier, by order of Mr. Chiniquy, 100 00 Paid Mr. Thomas Darion, do. do. 325 16

Total, as above, \$533 71

CONTENTS.

Parallelisms of Popery and Mohammedanism,	313
Pius IX,	315
Popery and Mohammedanism—their hatred to the Gospel, and their final doom,	318
FOREIGN FIELD:—	
Hayti,	319
Ireland—Rev. Dr. Heather,	321
" Arboe, Mr. Smyth, Missionary,	322
" Newtown-Hamilton, Mr. J. Morrison, Missionary,	323
" Caranmore, Mr. J. Liddy, Miss'y,	324
Evangelical Church of Lyons,	324
HOME FIELD:—	
Spanish Mission on the Rio Grande—Miss Rankin,	327

Irish Mission in St. Louis, Mo.,	331
Mission School in New-York City,	332
Irish Mission in Connecticut,	333
German Mission in Utica, N. Y.,	335
French Mission in Vermont,	336
MISCELLANEOUS:—	
A Plea for the Spanish Population,	337
Rev. C. Chiniquy,	339
London Protestant Alliance,	340
Christian Helpers Association,	341
A Good Example,	341
Rev. Dr. De Sanctis concerning the Jesuits,	342
The Bible in the Schools,	342
Rome's Views of Victor Emmanuel,	343
Roman Catholic Feelings toward England,	343
Receipts,	343